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Realization

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BY

JOSEPH STEWART, LL.M.

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VOL. II

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Realization

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thou

must

not

dream,

thou

need'st

not

then

despair!

—Matthew Arnold

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Realization

BY JOSEPH STEWART, LL.M.

VOL. II

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NO. I

The Immanence of the Silence

WE are upon the verge of this experience, as twilight trembles between the day and night. Exclude for a moment the insistent consciousness of physical environment, and one is immediately in its vast and profound presence. In the passing throng as in the quiet of meditation; on the thoroughfare as in the temple; by the seashore or in mountain solitudes, in the depths of forest or on the plain, one stands always on the threshold, and needs but that last touch of rapport to translate his consciousness into its realization. It is as if one emerges from its omnipresence with which he remains in rapport, and to which he may return in consciousness in a moment. Thus it is always present—a condition underlying manifestation. Like the infinite ether in the spatial universe, it is omnipresent and immanent in the conscious universe.

The mind is but as the rippling of waves, the temporary motion, upon the deep of soul which merges into this Silence. The consciousness may concentrate in these active mind-states, or receding for a time abide in this Silence.

How powerfully has this experience influenced thought and life! In its diversified ways it has brought self-revelation to all peoples and under many conditions of environment, though more perfectly under those

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which have minimized diversity of mind-action, as in the solitudes of nature. Wherever these conditions exist, man gazes in consciousness directly back through his own profound nature into this infinite Silence. Note, for instance, when and where Carlyle's philosopher approaches the realization.

"Silence as of death; for midnight, even in the Arctic latitudes, has its character; nothing but the granite cliffs, ruddy-tinged, the peaceful gurgle of that slow-heaving Polar Ocean, over which in the utmost north the great sun hangs low and lazy, as if he, too, were slumbering. Yet is his cloud-couch wrought of crimson and cloth-of-gold; yet does his light stream over the mirror of waters like a tremulous fire-pillar, shooting downward to the abyss, and hide itself under my feet. In such moments solitude also is invaluable; for who would speak, or be looked on, when behind him lies all Europe and Africa fast asleep, except the watchmen; and before him the silent Immensity and Palace of the Eternal, whereof our sun is but a porch-lamp?"

Not only is the philosopher's consciousness impressed by this power, but that of the rugged explorer is likewise influenced. In his vivid descriptions of experience in the polar region Dr. Nansen spoke of the powerful influence of the solitude over his mind which he felt when he reached that changeless ice and snow-sheet, where every evidence of a noisy world was absent, and absolutely nothing but their own activities broke the intense stillness in which the world rested as in the presence of the Infinite. His short description of this silence, given in the midst of a narrative of strenuous effort, presented a contrast of thought and experience which was deeply impressive, and spoke of an experience worth more to the explorer than his feats of travel and exploration. But he need not have gone to the polar region to realize it, though he might not have had the experience otherwise. The Silence is only broken by the multitude of phenomena around us; we

need but abstract ourselves from their distraction to find ourselves at once in its presence.

William Gifford Palgrave, in his "Hermann Agha," describes the silence of night in the desert and its influence over the mind. The travelers become absolutely mute at times from a powerful though perhaps unconscious sympathy with the silence of nature around them. Here is from his night-ride:

"Silence overhead, the bright stars moving on, moving upwards from the east, constellation after constellation, the Twins and the Pleiads, Aldebaran and the Perching Eagle, the Balance, the once worshipped Dog Star, and beautiful Canopus.

"Silence; not the silence of voices alone, but the silence of meaning change, dead midnight. The Wolf's Tail has not yet shot up its first slant harbinger of day in the east; the quiet progress of the black spangled heavens is monotonous as mechanism; no life is there.

"Silence; above, around; no sound, no speech. The very cry of a jackal, the howl of a wolf, would come friendly to the ear, but none is heard; as though all life had disappeared forever from the face of the land. Silent everywhere. A dark line stretches thwart before us; you might take it for a hedge, a trench, a precipice—what you will. It is none of these; it is only a broad streak of torn, withered herb drawn across the faintly gleaming flat. Far off on the dim right rises something like a black giant wall. It is not that; it is a thick-planted grove of palms; silent they are, and motionless in the night. On the left glimmers a range of white, ghost-like shapes; they are the rapid slopes of sand-hills shelving off into the plain; no life is there.

"Some men are silenced by entering a place of worship, a graveyard, a large and lonely hall, a deep forest; and in each and all of these is what brings silence, though from different motives, varying in the influence they exert over the mind. But that man must be strangely destitute of the sympathies which link the

microcosm of our individual existence with the macrocosm around us, who can find heart for a word more than needful, even if only a passing word, in the desert at night."

While all of us have not had the privilege of a night in the desert, who has not at sometime met this profound influence under some serene sky at night, whose stars seemed just in reach, when the earth seemed but a spot for a foothold, and his soul was projected into the vast and silent immensity above him?

Next to the desert in its influence on the mind is the prairie. Fortunate you are if you have paused with appreciation on this threshold of the Temple infinite. Its vast plain about you resting in the stillness of night, canopied by the profound ether-depths in which the limpid stars stand in apparent reach, invites your thought toward sublime immensity and inducts you into the mystery of a Silence that awakens a new realization. Thus will one blend his consciousness with the greater, and thenceforth realize a deeper sense of unity.

Nor is it alone on the ice-sheets or the desert or plain, each of which presents its minimum of external distraction, that this power is spontaneously felt. It is likewise perceived in the great forests where solitude reigns.

The phenomenal life, with all its manifestations of energy, is but a perturbation of this immanent solitude, like ripples on the face of a placid sea, or points of dynamic activity in a homogeneous power-substance. Thus the earth becomes a point of activity in the vast depth of ether through which it speeds with inconceivable rapidity. In this medium of transit intensest solitude reigns, unbroken by phenomena as known to us. But in it there is no point of death; all is intensely vital. Across its seeming waste, and vibrating its whole volume, speed the innumerable light-impulses from an infinity of suns, which burst into visible light when they reach our little point of visibility—the earth, like

the cathode rays producing fluorescence when meeting the screen. No doubt in this silent storehouse also resides the equivalent of all physical and vital forces which, like the burst of sunlight in our atmosphere that the trans-ether vibrations experience, emerge into individual manifestation on our globe.

We are thus ever in the very depth of this infinite Silence, this originator and retainer, the projector and conservator of all apparent things. It is the sense of this which all men have felt in the solitudes of nature, when for the time being the ultra-objective world is minimized and the soul perceives its relation to the profounder state beneath the noisy cosmos.

Why is this felt? In this lies the value and importance of the experience. The habitual thought of the world would declare it to be an objective perception merely. But there is no such thing without its subjective appreciation and interpretation. The reason goes deeper than mere interpretation, however. There is within the soul the same profound depth of Being, from which there is ever an emergence into the phenomenal man, just as from the universal Silence there is this burst of phenomena in the visible world. The one is the open door into the other, and the appreciation of the power whenever felt is the realization of this quality within the self.

All men are thus subjects of this spontaneous self-realization when placed under natural conditions that facilitate it; some more than others perhaps. Circumstances thus force upon their attention what the usual conditions of a busy, noisy life tend to otherwise wholly exclude from knowledge; and they appreciate for a time, and as by a special gift of fortune, some degree of the experience which they might attain by purpose and effort. For there is no world so busy and noisy that it is not ever in the very precinct, yea, the very presence of the sublime Silence; and all one need do to find it is to shut out from the mind the dis-

tractions of the phenomenal world and find the placid state of consciousness where below its outer transformations of thought, there is the profound state of Being.

Ode to Solitude

O SOLITUDE, romantic maid !
Whether by nodding towers you tread,
Or haunt the desert's trackless gloom,
Or hover o'er the yawning tomb,
Or climb the Andes' clifted side,
Or by the Nile's coy source abide,
Or starting from your half-year's sleep,
From Hecla view the thawing deep,
Or, at the purple dawn of day
Tadmor's marble wastes survey,
You, recluse, again I woo,
And again your steps pursue.

Sage Reflection, bent with years,
Conscious virtue, void of fears.
Muffled Silence, wood-nymph shy,
Meditation's piercing eye,
Halcyon Peace on moss reclined,
Retrospect that scans the mind,
Wrapt earth-gazing Reverie,
Blushing, artless Modesty,
Health that snuffs the morning air,
Full-eyed Truth with bosom bare,
Inspiration, Nature's child,
Seek the solitary wild.

—Grainger.

Controlled and Originative Thought

THOUGHT stands in the most intimate relation to the problems of personal well-being, including health and happiness, those desiderata so highly prized, because it is the measure of personal consciousness. It is not only the expression of that personal consciousness, but becomes a means of modifying it as well.

There is warrant for postulating a fundamental consciousness in man which is vastly more inclusive in scope and faculty than the personal, and having some relation to an ultimate universal state. What the profounder nature of this consciousness is, we can only infer from the knowable states beneath the normal one. What power and attributes inhere in Universal Being can be known only as they are revealed through the profounder consciousness of man.

As consciousness becomes specialized in the manifestation of the individual, its states are classed first as the subliminal, then the supraliminal or normal, the former being the source of the latter, which is the result of its perceived relations to material environment and of experience based thereon. Thought is a further specialization of this consciousness and is primarily related to experience. It is the last and best-known transformation of consciousness in the phenomenon we call life.

Therefore, to estimate ourselves only by the outward thought is like studying the depths of ocean by observing the ripples on the surface. Too much stress is placed upon these outward evidences, to the neglect of the deeper and superior sources whence they spring, and from which the best qualities of the soul are ever emerging and blending in the fabric of personality. While you direct a systematic effort to the cultivation of mind, do not neglect the culture of this loftier side of expression.

Nevertheless, in the consciousness of personal existence thought is a dominant factor, and to deal with such consciousness we may advantageously apply the effort in this sphere of its activity.

Leaving out of consideration for the time the motions of subliminal consciousness which are ever modifying the normal state, we may look to two groups of causes for thought-transformation. The one comprises that multitude of suggestions from the external world—states cognized through sense perception—to which the ego responds in an ever ascending series of expressions which we call experience. This response in the terms of thought, modified by the character-desires, constitutes a large part of the average mental life. The other is the original and independent function of the mind, which is not a response to things external, but is creative of thought of a special character at will.

It is to this latter class that attention is particularly directed here. The "will to believe" or not to believe, is but a suggestion of the power *to be what you will*. Only conscious mastery in the mental realm can attain this; we may approximate it though remaining subject to many limitations. This is the power to think the desired thought at will; to disregard the suggestion of adverse external facts and stimuli and control the mind in a condition we would most desire to attain—to think, for instance, happy, cheerful, healthful thoughts under conditions which would otherwise elicit their opposites as a customary response. By thus controlling the thought the consciousness is correspondingly modified and the well-being is profoundly affected.

The question is often asked, Where shall I begin; what would you advise doing? Begin where you are and use the first opportunity presented. The effort will be through small beginnings upon the normal thought.

Any method which will accustom you to thought-control, even though its subjects be inconsequential in themselves, will be effective; but if the subjects involve the happiness or health, for instance, so much the better, as a desired effect is attained simultaneously with control. For this purpose every adverse circumstance will afford the requisite opportunity. When they appear, do not forget that this must be thereupon practically demonstrated, and respond to the depressing suggestions, but by a purpose and will keep the thought superior to them. The purpose to keep the mind superior to depressing response or reaction need not make one indifferent to his relations with others; he may meet the requirements of the occasion in every needful way though preserving the integrity of his own state. The many circumstances of the day will afford the opportunities for the beginning and its beneficent exercise as well; greater occasions will then take care of themselves.

But one need not expend all his effort in meeting and proving this superiority to external facts and events: he may direct his effort toward the origination of independent states. For instance, choose one of happiness, cheerfulness, placidity, health, realization of musical harmony or poetic conception, and mould the thought into it until the consciousness responds in like terms and the two merge and become one. Genius gets the inspiration of its states from the subliminal consciousness; one may invite those he desires by this invocation through the normal thought and attain their realization in a degree.

Here then is a field for work that is exhaustless, and whose returns will prove of vast benefit in the life. As has been suggested, the practice of Active Concentration is admirably adapted to it; but if such specific effort can not be made for lack of time, there is still most ample opportunity, for no special assignment of time is otherwise required, as every moment af-

fords the opportunity. In all things it is the accumulation of small results that makes the lasting attainment. Growth is the law, not revolution. This will appear a legitimate field of endeavor in the degree in which one realizes that there is no valid reason why he should remain the slave of external suggestion or stimuli, or yield to the power of unwise and harmful "fixed ideas."

In thus speaking of the power of conscious and purposeful modifications of the thought and hence the normal consciousness, it is not intended to depreciate the deeper sources of experience, nor to minimize the desirability of otherwise furnishing the best conditions for the spontaneous emergence of the subliminal states. Reference has been made to this in Passive Concentration and elsewhere, and will again be treated under Subliminal Consciousness.

The true system of attainment will give each mode of expression its place in life.

THERE are two laws of progress ; one the adaptation to environment, the other the transcendence of environment. In a state of nature the being that cannot adapt himself to conditions perishes ; but very soon in his further evolution he transcends conditions by the power of Mind. Thus he shields his physical body by artifice from the rigor of the elements, that his efforts may turn to culture instead of contesting discomfort. Finally there comes a time when he does for his mind what he did for his body : he removes it from the sphere of recognition of the thousand fancies that hold him in antagonism and contest with every condition which he conceives to be disagreeable. We are at this point of effort, and the more perfectly one can transcend his self-imposed conditions the surer the desired progress.

The Limitations of Telepathy

DESTINED to rank among the contributions of highest value to the discussion of possible evidence of personal survival is the volume just issued by the Society for Psychical Research, containing the report of Professor James H. Hyslop's personal investigation of the Piper phenomena. His analysis and estimates of the evidential value of the phenomena for the various theories of explanation advanced is the most masterful presentation that has appeared, and will tax his adversaries to their utmost to meet it.

His conclusion is that the theory of telepathy and secondary personality can not explain the phenomena, and that a *prima facie* case of personal survival is established, which he tentatively accepts and defends.

No pending question is of greater importance, and the scientific acceptance of this conclusion would give an assurance to popular belief which would tend to replace the tendency toward an economic basis of life by a moral one.

A conspicuous feature of his report is the statement of the limitations of telepathy. Few indeed who use the word to summarily explain given facts have noted these limitations or perceived the implications of unknown telepathic powers involved in such use. It may not be amiss to mention some here.

What is telepathy? The term has been applied to coincidences of thought or state in two or more persons: "we have no other conception of it than that of *facts that require a causal explanation.*" Is it a transmission of idea or thought from one to another; and, if so, is the medium ether through which atomic vibration communicates the impulse behind it, or mind-stuff? If the former, it is subject to the known laws of diffusion of energy, which limits its possibilities greatly; if the latter, we must assume an omnipresent

world, transcending physical laws. At present we only know that these coincidental facts occur; their full explanation has not yet been found.

Quite naturally it has become customary to invoke it as an explanation of all phenomena which chance to bear a resemblance to those which it is known to produce, and this without regard to its own boundaries. Thus, though it could at most only embrace coincidences, it is applied to cases covering non-coincidences as well.

Telepathy, known as such, has decided limitations. Generally speaking, experimental telepathy is confined in its action to the intended fact in the mind of the agent, though it may be slightly deferred in time; and spontaneous telepathy involves the present activity of consciousness. This is its scope as exemplified by facts which have given rise to its scientific acceptance. If there be grounds for an extension of this, they are not known in the reports. When, therefore, this theory is invoked in explanation of a body of psychical facts transcending these limits, a new telepathy must be conceived which has never been experimentally demonstrated, and which must transcend these limits in the following particulars:

First. As to time and space. This transcendence is fully alleged, but it must be remembered that many of the supposed evidences belong to a class the explanation of which is the point in dispute. Evidence gathered from common experience, however, gives credence to the claim for transcendence of space, and the psychometric faculty often transcends time in its ability to reproduce the past of experience.

Though experimental telepathy bears a direct relation to present conscious states, Professor Hyslop points out that in his own experience with Mrs. Piper there was scarcely a single spontaneous incident, if any at all, that represented a present state of his active consciousness until the communication made it such.

Second. In telepathy there is a co-ordination between the results and the mental or conscious state of the agent. Its subjects of reproduction are dominant states rather than latent and forgotten ones; fresh memories rather than dim ones. And even assuming that the agent who is present is not the only one from whom the faculty may draw, there is no evidence in experimental telepathy that it has the power of selecting unconnected memories from them collectively and reproducing the evidence of personality distinct from either.

Third. The character of the results is limited to subjects found in the mind of the agent. Even when under the power of foreign suggestion it displays the original action of the primary mind, and does not appropriate the thought of others. This reproduction bears a direct relation to the mind of the agent, and tends to produce the answers wanted and from the agent's point of view—not matters contrary to the agent's mind and from the point of view of the communicator. Thus the confusion in the mind of the sitter should, in telepathy, find some reflection in the communication, but in the phenomena in question it does not. Likewise the sitter should hear from those he expects communications from, and never from those whom he does not, while in these phenomena neither of these expectations is verified.

Telepathy does not produce evidences of independent streams of consciousness, each maintaining its own memories and affinities, both past and present, and independent of some underlying nexus or connection with the primary or some secondary personality—as does appear in these phenomena.

Fourth. Its selective ability follows suggestion, and is confined to the dominant thought of the agent. Very different, however, is the selective faculty which must be supposed in order to cover these facts, for the *real* experience with the communicators, and not the

sitter's thoughts *about* them, are given. It also must be supposed to ignore the whole mass of personal experience of the sitter, and select only those common to the living and the dead ; also to select such facts from the subliminal of the sitter, and, if necessary, even pass him by as well as the multitude of others, and obtain access to any desired fact in any mind in the world, and at any moment.

Professor Hyslop says that there is not a single verifiable incident in his whole sittings that belongs to his own personal memory alone. Incidents affecting identity are either common to the memories of himself and the alleged communicators, or to their memories and those of other living persons, the latter not being known to him at the time.

As to evidence of creative faculty and that of personation, telepathy gives none that is not of the primary mind. This does not create semblances of persons whose memories and characteristics are not connected with the life and experience of the subject. Even when responding under suggestion, secondary personalities are thus limited in their manifestations, and do not spontaneously appropriate the thought or characteristics of others.

Telepathy has shown no power to select the elements to constitute the fabric of personality, from present and absent agents, from dim as well as dominant memories with equal ease. "There is nothing," says Professor Hyslop, "in the passive access of experimental telepathy to favor or justify such a supposition as this wholesale power to convert telepathic acquisitions into perfect simulations of independent personalities." Yet, to explain the phenomena in question, it must be assumed that it may in a moment "select the right individual from the whole universe of living consciousness," gain access to the whole range of the subliminal as well as the supraliminal and to the remembered and the forgotten with equal ease, acquire

therefrom an intimate "knowledge of the life experiences of the departed and a fine appreciation of matters in which he was most interested," though unknown to the sitter, and coherently associate all these facts, and these alone, into a group which shall be a satisfactory representation of the personality of some deceased, and maintain this, notwithstanding the endless mutations necessary to reproduce in like manner other representations !

Again, telepathy produces no dramatic interplay between the several aspects which it may assume, as is so conspicuous in these phenomena. Says Professor Hyslop, "I must insist upon the radical difference between either the imitation under suggestion of another personality than the subject, or the reproduction spontaneously, or under suggestion, of a secondary consciousness drawing without knowledge or recognition upon experience, habits, language, etc., of the normal stream, and that dramatic interplay of different personalities in the same subject that produces the intercourse of real persons with each other."

But the difficulty does not end with the assumption of omniscience for telepathy in order to cover the case, for "in contrast with this infinity is the perfect capacity for confusion and error ;" and not only omniscience must be assumed, but a scheme of deception on the part of the supposed secondary personality, which when extended to cover all like phenomena, and thus include the subliminals of all persons, "puts," as Professor Hyslop says, "a dangerously infernal agency at the very bottom of things, from which it is impossible to recover any morality at all."

These are some of the limitations that must be transcended, and some of the implications that can not be avoided, if telepathy is to be made to cover the facts.

Without or star or angel for their guide, who worship God, shall find him.—*Young*.

To the Uttermost

RIVALING the steadfastness of natural force and the persistence of law, the energy and faith of the human mind is sublime. Undaunted by obstacles, undismayed by failure, the race toils on with a confidence and hope which many have failed to find a justification for in the common results of life. The question *Is life worth living?* viewed only with reference to the disparity between the hope and the realization, has been often answered in the negative by very sincere and accomplished thinkers. The Higher Thought, of course, insists upon the affirmative, and seeks by all ways to incorporate into the present life the realization which the former class defer to another.

Yet any candid consideration of the subject must reveal the fact that there is at the base of all human life a demand and a striving for that which the common experience never adequately fulfills. The Infinite is ever speaking through the ceaseless endeavor and confident hope of the race and the individual. This explains the paradox that ideals are lost when attained; the Infinite conception ever rises superior to the human attainment, and leads endeavor onward to newer ideals.

Work and endeavor are thus divine, and inextricably woven into the scheme of higher realization. But when work degenerates into toil for toil's sake, or for the material phantoms of that reality toward which all endeavor should tend, then we loiter by the wayside and realization lingers.

Too much are the conventions of life colored by this state; and by a tacit acquiescence in the popular conception men doom themselves to an unnecessary and valueless toil. Beyond the efforts which secure the privilege of proper living and healthful unfoldment, the supposed necessities of life are, by this dictum, so

involved in the idea of keeping pace with a feverish, hurrying civilization, of wide and varied activities, of luxury and ease, of the unusual and the excessive, that material acquisition and wide personal activity tend to assume the first place in endeavor. It is the world's expression of that innate desire to live and enjoy *to the uttermost*.

This diversion makes material acquisition, to a great extent, a prerequisite of happiness, and thus dooms the world to a toil which sacrifices the best part of energy and opportunity, and dwarfs the possibilities for other unfoldment. And when the prerequisite is attained the price is too often the possibility for realizing the happiness which is sought; for qualities of the mind and soul are not purchased so.

Is it well to desire to attain to the uttermost? Yes; for it is the unexpressed seeking expression; the claim of the Infinite in man. But we should learn the *true uttermost*, and how and where to find it, and that it is not discovered in externals, but only in the development of the self in the unfoldment of consciousness in accordance with the eternal, the beautiful, the true ideals; and that these material phantoms contribute but indirectly, when at all, to this end.

What the world needs is leisure, not ease or idleness. It should be able by slight toil to earn its exemption from want, that opportunity may afford the evolution of the true man in every one. This evolution can never come through unlimited sensualism which may be purchased with wealth for which all this toil is expended. It must come through the exercise of the mind in the field of enlightened and progressive thought and experience. This is the value of leisure which the world so much needs and which few can use rightly when they have it.

Men could do all that is necessary to be done in this treadmill of toil in half the time now devoted to it, and thus reclaim the other half for the higher pur-

poses of leisure. Think what a healthful innovation it would be if the fever of contest were extinguished every day at twelve noon, and occasionally the toilers strolled out on the wood-clad hills, and rested and thought and contemplated, and thus got in touch with the great Renewer of life.

There is the spirit of the colossus which sports with most minds ; I may say it is a perversion of a grander and nobler aspiration to excel one's former self and deeds. One friend wants to walk during the whole of his holiday, over all the hills and along all the roads in reach, with the irrational idea that walking over three or five hills will make him happier than over one. Another gives up tramping through the woods as a recreation, for the bicycle, because he can ride twenty times as far as he can walk ; seemingly unconscious of the fact that if he knew the real pleasure of the woods he could find as much of it in one mile as in twenty. Another likes to waste his energies in excessive exercise that he may become fatigued in order to rest. True, rest is sweet : but it is only Nature's season and method of repairing an injury. Why commit the injury ? Rather conserve the energy and then rest will be supplanted by a season of attainment.

The colossus strides through every department of experience. The child's fairy tale is constructed upon the scale of the seven-leagued boots, and a modern writer of renown poetizes upon the thought of painting a picture with a brush of equal length. The inordinate dominates the popular conception, as though the amount and not the quality and character of life were the *summum bonum*.

There is a sublime dissatisfaction in the human soul with its state and a divine impulse to improve it, to attain, and the unwise too often translate it into material terms, as more miles to travel, greater quantity of physical enjoyment, other scenes to view, other times to offer the golden opportunity. That opportu-

ity is to be found in the Here and Now, and the attainment through it is measured by the excellence of mind, the perception of Truth, the unfoldment of the higher faculties. There is a failure to understand that the Now is more precious than the Then; that the Here has all the essential elements for happiness of the There.

We must not allow this colossus to usurp our idea of time and toil and gain. Let us toil that we may have leisure, and leisure that we may find the true; that we may rise higher in the scale of Being; that we may know real happiness, and that it may endure in our consciousness.

ONE should not protest against the use of new words and expressions. It is slothful and unprogressive to desire to learn nothing new. It is highly inconsistent to expect specialists and discoverers to tell us new conceptions without the use of new expressions. They are necessary to present new phases of truth. The office of language is to express the state of the idea; common language expresses the common experience and conception; it likewise requires the special language to express the special conception. If we want to learn the conception of those who think beyond the horizon of the common, we must not deny them the necessary vehicle of expression. Special conceptions of Truth are as incapable of expression in ordinary phrases as are the scientific truths. Suppose we should attempt to limit the scientist to the use of a common three-hundred-word-vocabulary adapted to the drawing room, the business office or the novelist's literature; how absurd would be the expectation of his expressing or conveying the facts of his discoveries.

New thoughts require new words and new expressions, and he who expects his mental horizon to enlarge beyond that of his predecessor must not deny to thinkers the only means of expressing their thoughts.

Raja Yoga

FOR the reason that the Yoga philosophy and practice purport to be a practical method of attainment and self-realization, prescribing rules that are definite and clear, and assuring certain results, the mind is at once attracted toward it. Its great antiquity, its psychological characteristics, and the necessity for personal application add interest to it. If one is prepared to take a discriminative view of all systems, to consider no one as a final work adapted to the needs of all times and conditions, nor as an infallible authority under which the mind must bend in acceptance of its every dictum, but only as a field of research in which may be found the results of others' sincere efforts and experience, then the study of Yoga will prove very instructive and beneficial. In this manner it should be searched only for the truths that it may contain, and for the thoughts and methods which it may suggest, and which may advantageously be adapted to modern methods of effort whose purpose is to evolve a higher expression of experience.

We will find that there is much in it to commend as well as reject; that its system of ethics is rigid and thorough; that it has a remarkably clear conception of the higher consciousness of man, and a definite system of mind-control, which leads to supernormal consciousness. It has faults; its conception of the constitution of the universe finds no warrant in modern thought, and its philosophy of liberation is based upon a conception of life which the world has happily grown out of. It is highly instructive in its recognition of the higher states of consciousness and the methods of mind-control which it employs for attaining them.

It is consistent in its parts, complete in details, and comprehensive in scope. Its practical application to its fullest extent would affect every relation in life;

its purpose is the attainment of the highest and final state of consciousness. Unlike many modern systems of religion it attempts to include a complete theory of matter as well as spirit and a recognition of their necessary relation ; to be consistent with itself it seeks to explain everything. In this particular it will appear at a disadvantage, because when the system was evolved the world was ignorant of what little we know of the constitution of the material universe. But its view of matter is only incidental to that of consciousness, with which it deals primarily, and in which its whole interest for us centers.

The purpose of the system is the realization of the spiritual consciousness, a state of pure peace and bliss. Yoga means union—the union of the human consciousness with the divine. This accomplishment is sought through a mode of life based upon a high ethical code, an alienation from the attractions and distractions of common life, and a mental discipline which brings the mind completely under control, and through which the consciousness is freed from the effects of constant mind-transformations (thought) and attains its undisturbed and blissful state.

Carried to its utmost extent and in accordance with the scheme of life which it proposes, it is impracticable and cannot meet the modern conception of life, because it necessarily would have to sacrifice much of action and thought which is included in the latter, and which, according to our best discernment, must be given a place in the healthful evolution of the ego.

Science has made it so plain and certain that evolution is the mode of progress through all the history of energy and life, including man and his acquirements, that the only logical conclusion regarding his future and its attainments must have its strongest foundation in this same mode of unfoldment. Inasmuch as the mental activities in every branch of

experience have been indispensable to this mode, we must ever expect that their healthful exercise will be the surest means of ultimately attaining the highest state of evolution. It is not in accordance with modern thought to conceive of any natural condition of life as essentially wrong, especially when we trace through it the progress of the human race. Therefore, while it is desirable to recognize the value of so much of Yoga as may be used to correct imperfect mentation, to control the functions of the mind and furnish conditions for the easy emergence of subliminal states, it is unnecessary to endorse its practice carried to a degree beyond this useful purpose and when it would sacrifice the healthful activities necessary to the modern ideal of life.

With this purpose of discrimination clearly in view, we may take up a consideration of the subject. Yoga is a system of great antiquity. The Aphorisms of Patanjali, which have ever been authoritative, were written very many centuries ago, and at that time the system was a completely developed one, and must have required many preceding centuries to become reduced to a consistent and practical philosophy. Its great purpose was the realization of a higher condition of consciousness; its method was psychologic, and its practical results must have included degrees of supernormal states. Inasmuch as we find in its methods very much which we recognize as conducive to the emergence of subliminal consciousness, it suggests that these supernormal experiences and a knowledge of subliminal states may have been the inspiration of the system for their attainment.

In order to understand the mode of expression of the philosophy, it is necessary to take a brief view of the philosophic conception of things which it postulates. This is called the Sankhya philosophy, and it attempts an analysis of the universe, conceiving the co-existence of matter (*prakriti*) and its inseparable

correlate consciousness (*purusa*). *Purusas* are each a center of consciousness, unchangeable and unique; while *prakriti* is the substratum in which the three properties,—passivity (*sattva*), energy (*rajas*) and grossness (*tamas*)—exist in equilibrium until evolution begins through the agency of energy acting upon the others. Through this agency arises the individual proper, with the organs of internal and external perception, and the five states preceding material formation. From these five states are evolved the five states of matter, properly speaking, (*akasa, vayu, tejas, jala, prithivi*), which enter into the formation of things. These with *purusa* make the twenty-five elements.

In the *sattva* property inheres all passivity, peace, knowledge; in the *rajas* (energy or activity) all evil, though it is illumined by *sattva*, and thus the mind catches glimpses at times of the blissful consciousness ever near. All experience consists of mental transformations—the result of *rajas*—by which the *sattva* property is clouded and obscured. Through it the mind assumes the form of that which is represented to it. When the mind sees in everything nothing but the *sattva* property, then all representations become *sattvika*, and the internal *sattva* of the cognizer perceives and realizes itself in all things.

This must, of course, appear to us highly arbitrary and artificial; but we readily see in it a statement of the truth that the uncontrolled thought-transformations result in much evil in experience, and that their cessation and the realization of passivity of mind result in a certain illumination from the deeper consciousness.

To this philosophy the Yoga adds the conception of a supreme being for contemplation to assist the *purusa* in attaining this *sattvika* state. To attain this end, in which the soul perceives its own nature and abides in that consciousness, the Yoga prescribes a system of life and method the observance of which results in *samadhi*.

the cessation of the transformations of the mind. This is of two kinds: the first, wherein the mind attains this state only at times; the second, wherein, through universal non-attachment, it realizes this state at all times in everything.

The accompanying "Raja Yoga Chart" will be found useful in following the subject in future papers. In the area included in A, B, C, D is a general statement of the four stages of conscious meditation, said to end in adeptship, followed by the unconscious meditation. In the area E, F, G, H is a general statement of the means of meditation and practice employed by the three classes of candidates. All that part included under "Disciplinary Yoga" is of an instructive character and of practical value, and forms the basis of many systems of religion and attainment. In the area I, J, K, L is a general statement of the occult powers claimed to be incidental to the practice. The renunciation of these, as well as all other objects of attachment, results in the attainment of the highest state—*Kaivalya*—the abidance of the sentient faculty in its own nature. This, according to this philosophy, is the goal of all existence; the realization of the divine self.

In succeeding papers all these groups will be treated of progressively, not only from the view-point of Yoga, but with occasional reference to our modern thought.

GENIUS holds a fascination over the mind, while the studied results of intellect awaken no such response. This is because genius is changeless and springs from eternal verity—the inmost nature of the soul; while the intellectual conception is the condition of an hour and is always changing. So with all our work, that which has the quality of genius is always agreeable and inspiring, while we tire of the purely intellectual, for it meets only a momentary need.

Symbols

MAN looks upward to the stars, and in the simplicity of an untutored and unenlightened mind draws wonderful conclusions, of which he is the subject and the all-important factor. Without the evidence of science these celestial wanderers appear to him to be designed specially to illuminate his season of night: they are set in the sky as lamps to guide his vessels over the seas and his caravans across the desert sands. They are annunciators of saviors' advents: they presage war and famine and desolation as well as emblem favorable fortune. They have served as the symbols of glory, of lofty attainment, of bright reputation: in short, "fortune, fame, beauty, have named themselves a star." We look upward to find them, hence they are symbolic of aspiration.

But we who know more of the truth about them than did they who conceived and bequeathed to us the symbolic lore, know them to be vast suns or majestic planets connected with systems for the most part vastly removed from ours, with no design whatever of furnishing us candle-light for the night of our speck of sky-dust, with no purpose relative to our navigation, and unrelated to fortune, good or bad, and not "up" but vastly "off" in space.

Thus we see how this prominent aspect of the Universe serves the human mind as a symbol for concepts entirely dissociated from the real import of the objects themselves. There is nothing of these concepts in the nature of the stars themselves, they mean none of the things ascribed to them by the worshiping and interpreting mind: but the concepts are in the mind and the stars serve only as symbols of them, objects which from their apparent relation to the world suggest a relationship with the concepts.

The Sphinx of Egypt is to one mind the symbol of

an astronomical fact ; to another it represents a spiritual concept declared in the union of two Zodiacal signs ; to another the union of the higher and the lower natures ; and so on to the end of imagination. The real concept of the builders may never be known to us, but the Sphinx will always be a symbol to each mind of the idea which that mind chooses from tradition, teaching, or imagination, to associate with it. There is nothing of the concepts in the nature of the Sphinx ; they are in the mind and the Sphinx suggests them.

So the circle, square, cube, triangle and cross lend themselves readily to symbolism. The circle has no beginning and no ending ; neither has eternity ; hence the symbolic relation becomes established. But there is nothing of the concept in the circle. It only suggests the concept.

By such indirect suggestions and by the common consent of men the symbol becomes an accepted fact. But the symbol means only what is ascribed to it ; and that which is ascribed to it is independent of it and exists alone in the consciousness.

All written language is mere symbolism, and oral language (excepting the emotional and sound-elements) is the same. Language is merely an agreed and accepted code of symbols to represent thoughts and states of consciousness. There is no inherent meaning in the symbols themselves ; otherwise all language would be substantially identical.

Almost the whole of expressed experience is by and through symbolism. To a vast degree every soul is veiled and hidden from every other soul. It is a whole universe of consciousness within itself, but that vast and profound inner life cannot be directly expressed in matter nor communicated through the material world to other souls. The real life in this sense is alone.

There must be a common ground of meeting, and in this experience-life it is only found in the symbols, those arbitrary devices which we have all agreed shall

represent the inexpressible. This method of communication has grown so complex, has been refined upon by the intellect to meet the needs of existence, and constitutes such a vast volume of life's experiences, that we lose sight of the fact that it is not the real, but only an indirect intermediary.

This veil which makes the symbol necessary may to some extent be raised. The glance of the eye, the touch of the hand, the sense of the personal presence, and the profound and mysterious state of love, all dissolve this barrier with those who perceive their deep soul-significance. But the deeper student of life upon the higher planes knows that there is communication, telepathic and psychometric, independent of symbols. One soul may communicate directly with another without sign, speech, or sound; one condition of consciousness may be perceived by another through the means of a more subtle vibration between human souls than science has heretofore admitted.

Most men live in the symbolically expressed life. That experience which is expressed through the symbols constituting the vehicles of thought for the daily life comprehends the experience of the many, but thought and introspection and aspiration will lead the few entirely out of the symbol-world into the life of direct perception and realization and of self-knowledge. They will have little use for geometric signs and arbitrary devices to suggest to them the lofty soul-concepts in the thorough realization of which they are so alive that the sign or symbol becomes childish and useless. He it is who has learned that the true life is ever to be found at the center, within the inner consciousness, and that all the external world has acted simply as a suggestion (symbol) to which the soul has responded. When he has learned that great lesson he next discovers that the suggestion (the symbol) may become a hindrance to further realization, and may be dispensed with, as the artificial alphabet for consciousness will

be no longer needed ; and, instead of slavishly responding to the external, the soul may be self-originaive in its knowledge. He has then entered the Temple of Mastery.

THE state of the mind is happiness or unhappiness, and it is not necessarily dependent upon externals. Those external things the possession of which one may believe would constitute happiness, are only the measure of the mind-state, the index of the psychic content, the external forms of the mind-desire. It is only in this sense that the mind is conditioned by externals ; that their presence gives happiness or their absence unhappiness.


The search for happiness has ever been made through externals, and it has invariably been demonstrated that their possession has never fulfilled the hope. Philosophy has continually pointed out the world's experience of disappointment, but the world is slow in accepting the conclusion.

It is not unwise to harmonize with the external world, but the evil lies in making that external world a prerequisite to the desired mental state. It is not wrong to complete the life-expression through the aid of externals, but the trouble arises from the kind and measure of externals that are desired.

Nor does the look within invariably discover the way ; for it too often reveals only the desires on the surface of personality that make one unhappy. Look still beyond these and into the depth of Being, and reveal to yourself the deeper truths of expression ; get into rapport with the highest ideal of your consciousness and then modify accordingly that personal expression which is continually demanding the possession of trifles, so as to express a higher state. Then will these hallucinations regarding possession disappear, and the mind will ultimately be found to contain the requisites to the realization of true happiness.

Etchings

The Sufi's Invocation

 H Thou, whose Spirit diffused throughout the universe, dost so irradiate the human form that men, suddenly dazzled, lose themselves in ecstasy before a mortal shrine, whose light is but a shade of the divine. Not till thy secret beauty illumines cheek and eye do the hearts of lovers respond ; for loved and lover exist but by Thee, and mortal beauty is but the veil thy heavenly beauty hides behind, but ever so that none may know the veil from what it hides.

I would be merged in the light of Thee ; yea, lost to myself in the revelation of Thyself, and to all that is not Self in this apparently double world, which is in truth but One. Thou lurkest under all the forms of thought ; under the forms of all created things. Look where I may, still I discern nothing but Thee throughout the universe, wherein Thou dost reflect Thyself and which Thou dost view through the eyes of man. With Thee there is no This and That ; make Thou my separate and derived Self one with thy essence ! Merge me in thy state which knows no twain ; lest like the simple Arab in the tale, I grow perplexed, twixt "ME" and "THEE." If *I*—whence this Spirit that inspires me ? If *THOU*—then what this sensual impotence ?

*From the solitary desert
Up to Baghdad came a simple
Arab ; there amid the rout
Grew bewildered of the countless
People, hither, thither, running,
Coming, going, meeting, parting,
Clamor, clatter, and confusion,
All about him and about.
Travel-wearyed, hubbub-dizzy,*

*Would the simple Arab fain
 Get to sleep—"But then, on waking,
 How," quoth he, "amid so many
 Waking know myself again?"*
*So, to make the matter certain,
 Strung a gourd about his ankle,
 And, into a corner creeping,
 Baghdad and himself and people
 Soon were blotted from his brain,
 But one that heard him and divined
 His purpose, slyly crept behind;
 From the sleeper's ankle clipping,
 Round his own the pumpkin tied,
 And laid him down to sleep beside.
 By and by the Arab waking
 Looks directly for his signal—
 Sees it on another's ankle—
 Cries aloud, "Oh good-for-nothing
 Rascal to perplex me so!
 That by you I am bewildered,
 Whether I be I or no!
 If I—the pumpkin why on YOU?
 If YOU—then where am I, and WHO?"*

In this Persian tale and the invocation which it accompanies, adapted from Fitzgerald's translation of the Sufi poet Jami's spiritual poem, Salaman and Absal, we have a statement of a philosophic difficulty which has not grown less since his century. How is man divine, yet so imperfect; and how is all one, yet infinitely diversified? The acceptance of either unity or divisibility in essence involves the mind in difficulties which are not easily dispelled; as note the poet's query—If I be only *I*, then whence this Spirit that inspires; if I be *THOU*, why this sensual impotence?

With the Mystic the divine is conceived as immanent in all things. In man, in beauty, in every form

of thought and every manifested thing, divinity reflects and views itself. In its essence there is no division—no This and That, no I and Thou. The conception of dividuality arises only from the view-point of the manifestation. This view-point is that of ordinary experience, which is ever seemingly contradicting the philosophical conception of unity, which commends itself to the mind. Thus man through experience seeks to know himself as separate from the whole, and like the simple Arab in the tale, desires external signs to preserve this dividuality, but becomes perplexed on seeing his sign elsewhere. This separateness defeats the realization of divinity; and in the philosophy of the Mystic escape from this failure is by merging the consciousness with the divine—to lose the limited personal self in the realization of the divine self.

This is the prayer of our mystic poet. In some modified form it has been the purpose of most esoteric efforts. The occasional glimpses of subliminal consciousness realized through methods that have minimized the normal consciousness and therefore the sense of divisibility has, no doubt, in a measure, sustained the belief in the possibility of its attainment.

There is with us a still broader interpretation of this desired unity, which seeks a oneness of purpose with the divine realized in an active objective expression of life, as well as this subjective realization.

MARVELOUS light and life that through the mind flashes in inspiration and thought too subtle and lofty to frame in words! As when the inter-stellar force which sweeps from sun to sun first impinges our heavy atmosphere and bursts into motion we now call light, so this potent consciousness that dominates the worlds within ourselves flashes into new, unthought and lofty phase when it emerges further through ourselves and illuminates the conscious mind with its states.

BOOK REVIEWS.

THE SYMPHONY OF LIFE. By HENRY WOOD. Large 12mo, flat back, gilt top, 302 pp., cloth, \$1.25. Lee and Shepard, Boston, Mass.

Mr. Wood's new book comprises a series of short constructive sketches and interpretations covering a wide field of thought. The *motif* of the author is constructive: he bears aloft the light of Truth that the shades of error may be dissipated. The work is deeply thoughtful, clearly expressive of higher philosophy, and effectively ministers to the spiritual need of the day. It will find a welcome among the lovers of the best of the Higher Thought literature. The book is beautifully printed.

THE NEW AGE GOSPEL: or What The New Order Of Things The Twentieth Century Is Opening Holds For Man. By Dr. J. H. DEWEY. Paper, 51 pp., 20 cents. The J. H. Dewey Publishing Co., 117 W. 84th St., New York, N. Y.

The statement of a spiritually-minded seer regarding the possibilities of the near future.

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RAJA YOGA CHART

Compiled from the
works of PATANJALI,
VISHNU BHAKSHU
and other Hindu au-
thors, and designed to
show an outline of the
complete system as
taught by such.

By Joseph Stewart.

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STEWART.)

Yoga

Theosophical
of the
transforma-
tion

Right hand
edge.
Meditation
trans-
formation

Concentration
on concrete
meditation
transformation